

# The MASTER MIND

Edited by  
Annie Rix Militz

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# The MASTER MIND

*Stands for*

The Supreme Universal Intelligence that heals every disease through knowledge.

Reveals absolute Truth, Omnipresent and Omnipotent.

Interprets and gives the true meaning of all Scriptures.

Uncovers the holy Love nature that establishes the brotherhood of man.

Delivers from sin, sorrow and poverty.

Transforms the earth into heaven.

Is the mind of Jesus Christ.

Being the Mind of God.

The only Mind that Is.

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# THE MASTER MIND

VOL. VIII.

JUNE, 1915

No. 3.

## THE MAGIC SKIN

BY ANNIE RIX MILITZ

Unto Adam also and to his wife did the Lord God make coats of skin and clothed them.—Genesis.

God openeth the ears of men, and sealeth their instruction,  
That he may withdraw man from his purpose, and hide pride from man.  
He keepeth back his soul from the pit, and his life from perishing by the sword.

\* \* \* \* \*

If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness:

Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

His flesh shall be fresher than a child's: he shall return to the days of his youth.—Job 33:16 to 18, 23 to 25.

For I know my redeemer, the Living One, who shall stand at last on the earth,  
And when my skin shall compass my body, then shall I see God in my flesh.—Job 19:25, 26.

\* \* \* \* \*



RECENT scientific investigation and experiment have proved that some human beings are surrounded by an enveloping substance that is invisible to ordinary vision, but which has been made visible and photographed through aids in the chemical laboratories of certain scientists.

It is acceptable to an active coterie of liberal savants, as "a working hypothesis," that each human being has this protecting sheath about his physical body, which is like the atmosphere around the earth, and there is much quiet yet zealous search going on, into its origin, nature, use and power.

Slowly the modern intellect is receiving what is ancient truth to the intuition. It is recorded in the wisdom of old that this invisible *aura*, as it is commonly called, is one of the gifts of God to man for his protection, shelter, defense, immunity and insulation. It is the magic coat of skin, which Adam and Eve brought with them from their Eden home into this earth of their exile.



## The Master Mind

We have each come from a heavenly home, trailing into earth our clouds of immortality and glory, as the poet has voiced it, and we are surrounded with this garment of light. Furthermore each of us has been commissioned to return with our gift doubled, not only a power in heaven, but a power on earth.

By recognition of this *aura* as the presence of God, we bring forth its God-qualities, so that it can defend us better than a fortress; it can protect us from physical and mental shocks better than cotton or wool; it can float us in water or in air; it can cover us like a diving-bell; it can be as asbestos before the flames; it can cool us before the smiting sun and warm us in the midst of biting frosts; it can shield us before the blast and cover us from crushing rock and earth and falling timber, and as an hermetic sealing it can guard us wholly before the last enemy, death. No weapon can penetrate it—before bullets, it is stronger than steel. It hides us from foe and from ravenous beast alike—this is that “abiding under the shadow of the Almighty,” of which we read in the Ninety-first Psalm.

We are realizing today more than ever, as a body of people, what *salvation* means. That we are saved from material dangers as well as spiritual, that “deliverance” applies to objective states as well as subjective. We understand salvation to mean the saving of bodies and minds, as well as souls, and one of the strongest proofs of the connection, in the modern minds, between the saving of the soul and the saving of the body is in that call of the wireless, that rouses every operator to a keen sense of someone in danger, “S. O. S.,” which signifies *Save our Souls*. No operator interprets it as a cry to save a soul after death, but to save it here by keeping its body in life and its mind in sanity.

“Safety first” has become the slogan of the great institutions that handle many lives, and our whole generation is being imbued with this view of salvation, which augurs well for the preservation of human life in the coming years.

It is good to meditate upon this heavenly aura and consider all its God-powers and qualities. “While yet it is day, for the night cometh when no man can work”—the time when you either cannot or do not think things out. Then the meditations of the day, or time of illumination, will be ready and able to work for you.

The human mind is to be trained to realize divine protection in every respect, in small things as well as in great, from the pricks and stings of unkind thought and speech to cannon-balls and even collision with the terrestrial globe itself. The “thin-skinned” cannot abide in peace unless they are true in



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meeting the petty annoyances of every day. "If you have not been faithful in that which is least," how can you expect to be masterful towards the greater trials?

The principle of that modern invention, the thermos bottle, by which the liquid poured into it can be kept at nearly the same temperature, that it had in the beginning, whether it be boiling hot or freezing cold, is the vacuum.

There is a space between the inner bottle and the outer that is empty of air, and it is a well-known fact of natural philosophy that a vacuum is a non-conductor of heat and cold. Yet it is not a real vacuum, for ether fills that space—ether, so like the Spirit.

Can we not realize that Spirit so enfolding us, as to keep us ever at the temperature we desire? Then in hot weather, we shall be comfortably cool, and in cold weather, comfortably warm, no matter where we are, how we are clothed and under whatever trying conditions we may be placed.

May not that Spirit be our real anesthetic, to protect us from pain, when for any reason nerves may be exposed or our body be subjected to unusual treatment? Here is food for much thought.

Sensitiveness must be taken out of the sense of hurt through cognition of evil, and devoted to the refined delicacy, that is ever alert before the presence and voice of God. To be sensitive to inconsiderate or cruel speech and actions—especially to the extent of self-pity—argues too much egotism. Only the cross can heal such misery. Every lash of the tongue and imposition of another's thoughtlessness or selfishness may serve to bring one's human ego to naught, if they will be received in quietness and lowliness of heart. The mental skin chafes and grows thin before persistent, audible, or silent, hectoring. Then follow disturbances in stomach and nerves, and if the irritation continues long, a case of nervous prostration or insanity.

The Truth throws its mantle of protecting wisdom over such, who remember, "It is not I that am misused or neglected, for I am Spirit, ever abiding in Love and Peace."

To put away secret resentment, to take all things with non-resistance and as under the sweet Will of God that works for good and not for evil, is to arrive at the state, where "the prince of this world cometh and hath nothing in me."

Then the beautiful aura will not only protect one from further attacks, but ray forth a sweet perfume of blessing to those, who have crushed the flower of the lovely character but were unable to hurt or destroy it.

Many a nature is going through Gethsemane days, because they have been hide-bound in their beliefs—not teachable but bigoted and untractable, and often stupidly conserva-



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tive. Our mental and physical skins both indicate what thoughts and feelings must be eradicated or transmuted, that one may abide always under the heavenly protection.

Sensitiveness to psychic imposition or what the Christian saints used to term "devils," and the modern Spiritualist "evil spirits," cannot remain with the one who knows how to enfold himself in the Christ aura. The very name of Jesus Christ is a power to close up any rupture in this envelope, to make that magic "skin compass the body," as Job expresses it.

St. Patrick met the demon attacks with the invocation of Christ:

I summon around me all these powers  
Against every hostile, merciless enemy,  
That may come against my body and my soul.

Christ with me, Christ before me,  
Christ behind me, Christ within me,  
Christ beneath me, Christ above me,  
Christ at my right, Christ at my left.

I secure myself this day to a strong power,  
An invocation of the Trinity.\*

In order that one may go fearlessly on in the regeneration, there must be an understanding of this protecting skin, or an absolute abandonment of oneself to the Will of God, as Dorothy Kerin did when brought back from death to life.†

There is an hermetic sealing to take place with every candidate for heaven upon the earth, which is described by Job as the skin compassing or completely enclosing the body. This illuminating reference to a divine process of the regeneration has been quite lost to most readers of the Bible, because of the density of the translators, who inserted words unwarranted by the Hebrew text. These words are indicated in the Bible by italics, thus, "And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God."—Job 19:26. The Hebrew word here translated "destroy," in verse six of the same chapter is translated "compass"—its true meaning. Thus let us read it, "And when my skin shall compass my body, then shall I see God in my flesh."

When one is completely enfolded by this magic coat of skin, God's gift, even the physical skin will remain unbroken, or, if it be cut or torn, it will heal quickly and no foreign matter can intrude through it.

If the mind can always remain intact as to consciousness, never running away because of fear, or forgetting its true nature of being indestructible spirit, then not any part of the physical body can be broken, injured or destroyed.

\*For the whole of this invocation see *The Armor of St. Patrick* in Vol. II, page 56, of THE MASTER MIND.

†See THE MASTER MIND, Vol. VI, pages 130 and 169.



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A young woman, who was in a peculiar appreciation of her immunity from harm because she was spirit, would deliberately throw herself from the top of a flight of steps down to the bottom to prove that she could not be injured. Her body would roll and land like a bale of cotton and she would spring up each time exclaiming, "See! I am not hurt!" and would mount the stairs again to repeat the experiment, much to the distress of her family and the mystifying of her physician. Finally, he called it "hysteria" as though that explained the phenomenon. It was not a balanced state of mind, that would thus test herself and her principles, nevertheless she proved her point, the protection of Spirit.

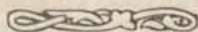
Could men always remember this divine defense, no accident would be feared, and miraculous escapes would multiply.

Two women were once caught in a burning building, on the third floor, and were forced to the window by the volumes of smoke that were choking them. Finally the encroaching flames made them stand on the window ledge. The elder was a woman of prayer, and as the younger clung to her in terror and despair, she was calmly praying to God and trusting. The flames came licking out of the window, their garments were about to catch fire, when the elder woman spoke firmly to her companion, "I have prayed to God and He will protect us and we shall land safely—now—jump!"

They both sprang into the air. The skirts of the younger woman caught on something, thus breaking her descent and she landed safely. The elder woman came directly to the ground, slowly and gently, without one particle of injury—she felt that she had but thrown herself into the "Everlasting Arms."

"Whither shall I go from thy presence?" sings the Psalmist. "If I make my bed in hell, behold thou art there!" Why should we fear falling, when we can only fall into God? Why dread to ascend heights when we but mount into His presence? Whither shall we sink but into Him? What enemy can encompass us when He surrounds us first and surrounds them also?

"He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Ps. 91:11, 12.



The sane, strong, brave, heroic souls of all ages were the men who, in the natural order of things, have lived above all considerations of pay or glory. They have served not as slaves hoping for reward, but as gods who would take no reward.—*David Starr Jordan.*



## BREAD FROM HEAVEN

**T**HEREFORE shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt write them upon the door posts of thine house, and upon thy gates.

That your days may be multiplied . . . as the days of heaven upon the earth.—Deut. 11:18 to 21.

Mentally impress the sayings of Jesus upon every part of your being, so that the message of Truth shall imbue every tiny cell of your organism. So shall you take on Christ, literally, living His life and entering into His eternal bliss.

### THE NEW DAY

June 1: Your father Abraham rejoiced to see my day: and he saw it and was glad.

Faith (Abraham) ever keeps the vision of the perfect day of eternal happiness, and finally brings it to the vision of all.

June 2: It is not for you to know the times or the seasons, which the Father hath put in his own power.

The manifestation of the heavenly day cannot be prophesied in terms of days and years. It belongs to the Eternal Now and no true prophet associates it with any fixed time.

June 3: Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

Be ever alert to receive the realization of your true Self.

June 4: Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. By complete identification with the Christ through daily devotion, one enters into immortality, and in the Day of the great consummation will be elevated to the heights of glory and power.

June 5: Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Our existence may seem empty indeed until we realize the coming of the Christ-consciousness, and are ready to bless all who come in the name of Truth.

June 6: The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.



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- The time is near that great desire shall fill humanity for the coming of the Christ-consciousness.
- June 7: And they shall say to you, See here; or see there: go not after them, nor follow them.  
Then people will look for the Christ in certain localities, or to be reborn in the flesh. But the Master has warned us not to heed such teaching.
- June 8: For as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.  
As the light of the rising sun shines from one part of the sky to another, and every one sees it at the same time, so shall the manifestation of the Christ-self be visible to all at once.
- June 9: Even thus shall it be in the day when the Son of man is revealed.  
The false self is separated from the true and destroyed. Then when all is prepared, each man's divinity will reveal itself.

### SPIRITUAL EFFICIENCY

- June 10: And whosoever doth not bear his cross, and come after me, cannot be my disciple.  
Whatever sets the personality at nought is its cross, and whoever does not elevate his cross is not able to follow the Christ to the heights of identification with God.
- June 11: For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?  
Whoever enters the spiritual life to achieve the Christ-heights is wise if he see that it means *all for all*.
- June 12: Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him.  
Lest one who seeks to renew the body and character become subject to the mocking of the voices of carnal sense.
- June 13: Saying, This man began to build, and was not able to finish.  
Thus Jesus was mocked derisively, "He saved others, himself he cannot save," but he saved himself later, through his absolute abandonment.
- June 14: Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?  
If the ego desires to gain the mastery over the last great enemy death, it must gather all its forces and not expect to win with a divided heart and mind.
- June 15: Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.  
While death is still a matter of the future, those who do not expect to achieve mastery over it, should learn the way to meet it without struggle, violence or pain—making their peace with it.



## *The Master Mind*

June 16: No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

The spiritual life means detachment wholly from the material. In order to be able to make the Christ attainment, there must be no compromise with the world.

### NOT BELIEVING

June 17: Do ye now believe?

Our divine Self urges our humanity onward ever to the larger believing.

June 18: And because I tell you the truth, ye believe me not. The truth sometimes seems harder to believe than fiction. It seems "too good to be true."

June 19: Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

Everything goes to prove that Christ speaks the Truth. Then why not believe him literally and wholly?

June 20: But there are some of you that believe not.

Though our thoughts yearn to follow the Christ and believe, yet they hold back and the greater works, for that reason, cannot be done.

June 21: Will ye also go away?

Intimations of being left wholly alone with the Truth one has espoused, come to the candidate, yet he knows "the Father hath not left me alone for I do always those things that please him."

June 22: If I tell you, ye will not believe.

Cavilling doubts and questionings that are antagonistic are best met with silence.

June 23: I told you and ye believed not: the works that I do in my Father's name, they bear witness of me.

Though one may not believe that another has the Truth, yet, because he does the works of God, this witness will command the respect and a hearing from all who are fearless and true.

June 24: If I do not the works of my Father, believe me not.

The divinity within is ever ready to be judged by its fruits.

June 25: But if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me and I in him.

If the fruits are present, though you may not accept the doctrine, let your faith rest on the works and soon you will realize that God is in Man and Man is in God.

June 26: But I said unto you, That ye also have seen me, and believe not.

One may perceive the Truth far beyond what he can demonstrate, because his faith does not keep pace with his perception.

June 27: He that believeth and is baptized shall be saved: but he that believeth not shall be damned.

By faith that will immerse us in the new, pure state of mind, we can be healed in our bodies, kept sane in our minds and realize peace in our souls. But if we do not believe we still come under condemnation (there is no place in the Bible for the word "damned") and continue in sickness or insanity, poverty and soul-unrest.



## The Master Mind

June 28: Come. O thou of little faith, wherefore didst thou doubt?

Just as the Christ called Peter to a higher expression of faith, so we are called daily. Let us keep our eye upon the face of our Lord and never look at the lashing winds and waves.

June 29: O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Lack of faith reasons from appearances, not remembering God's power of increase and supply.

June 30: Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Increase your faith to the realization, that your supply comes by the same great law that supplies the whole universe with power and substance.

THE NEW DAY. June 1, John 9:56—June 2, Acts 1:7—June 3, Matt. 25:13—June 4, John 6:54—June 5, Luke 13:35—June 6, Luke 17:22—June 7, Luke 17:23—June 8, Luke 17:24—June 9, Luke 17:30.

SPIRITUAL EFFICIENCY. June 10, Luke 14:27—June 11, Luke 14:28—June 12, Luke 14:29—June 13, Luke 14:30—June 14, Luke 14:31—June 15, Luke 14:32—June 16, Luke 9:62.

NOT BELIEVING. June 17, John 16:31—June 18, John 8:45—June 19, John 8:46—June 20, John 6:64—June 21, John 6:67—June 22, Luke 22:67—June 23, John 10:25—June 24, John 10:37—June 25, John 10:38—June 26, John 6:36—June 27, Mark 16:16—June 28, Matt. 14:29,31—June 29, Matt. 16:8—June 30, Matt. 6:30.

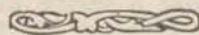
### BREAD FROM HEAVEN FOR NEXT MONTH

THE WORLD. July 1, John 14:31—July 2, Matt. 16:26—July 3, Matt. 12:32—July 4, John 16:20—July 5, John 16:28—July 6, John 17:21—July 7, John 18:36.

THE NIGHT. July 8, John 9:4—July 9, John 11:9—July 10, John 11:10—July 11, Matt. 26:34—July 12, Luke 17:34—July 13, Mark 14:27—July 14, Mark 14:30—July 15, Mark 14:37—July 16, Mark 14:41.

WOMAN INSTRUCTED. July 17, John 4:13—July 18, John 4:14—July 19, John 4:16—July 20, John 4:17—July 21, John 4:18—July 22, John 20:15—July 23, John 20:16,17.

I AM. July 24, Matt. 16:13—July 25, John 18:4, 5, 7—July 26, John 18:8—July 27, John 18:21—July 28, John 8:25—July 29, John 8:28—July 30, John 8:14—July 31, John 4:26.



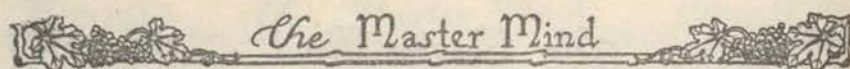
## OUTWITTED

BY EDWIN MARKHAM

He drew a circle that shut me out—  
Heretic, rebel, a thing to flout;  
But Love and I had the wit to win:  
We drew a circle that took him in.

—Los Angeles Evening Herald.





## PRACTICAL CHRISTIANITY

FIVE TALKS ON SOME OF THE VITAL TEACHINGS OF  
JESUS CHRIST DELIVERED AT LOS ANGELES  
BY ANNIE RIX MILITZ.

### SUBJECTS

May, 1915: PRACTICAL BELIEVING.  
June, 1915: PRACTICAL LOVING.  
July, 1915: PRACTICAL HEALING.  
Aug., 1915: CHRISTIAN LIVING.  
Sept., 1915: PERFECTION THROUGH PRAYER.

### II. Practical Loving.

FOR BIBLE RESEARCH AND MEDITATION:

Matthew 3:17—5:44—12:18—17:5—19:19—22:37, 39. Mark 1:11—  
9:7—12:30, 31, 33. Luke 3:22—6:27, 32, 35—7:42, 47—9:35—  
10:27—11:42—16:13. John 3:16—13:34—14:15, 21, 23, 24—15:9,  
12, 13, 17—17:23, 24, 26—21:15, 16, 17. Romans 13:8, 9, 10.  
Ephesians 5:1, 2. I Thess. 4:9. I Peter 1:22—3:8. I John 2:10—  
3:11, 14, 18, 23—4:8, 10, 11, 12, 20, 21.

Let us begin our second study by uniting in silence with  
the words of Jesus Christ:

*"By this shall all men know that ye are my disciples, if  
ye have love one to another."*

The great test of the followers of Truth—that they have  
love one to another.

#### SILENCE

The corner-stone of Practical Christianity is Love. When,  
at one time, Jesus Christ was answering questions, and an-  
swering them so well that a scribe put to him a very vital  
question, "Which is the greatest of all commandments?" he  
gave this reply,

*"The greatest of all the commandments is this: Hear, O  
Israel: The Lord our God is one Lord and thou shalt love the  
Lord thy God with all thy heart, and with all thy soul, and  
with all thy mind, and with all thy strength. This is the first  
commandment."*

You will see that it turns upon that word *Love*—to love  
with your whole being, the only one that is all in all, called  
here the one Lord of every one.



## The Master Mind

Now these scribes were just as intent and earnest to know the truth—to know the chief thing, above all others, to do in order to enter into immortality—as you or I, and many were the disputes among these Pharisees as to which of all the commandments, that had been given them through Moses and the Prophets, was the most important. And we read that one of the scribes, having heard them reason together and perceiving that he answered them well, asked him which is the first commandment of all, and he answered as I have given.

But he added something to that, for he knew that these Pharisees needed it, because their God was so far away, and very separated from the people—even separate from themselves. They felt they were no longer God's chosen people; they had had no prophecy; they had had no new light or prophets for over three centuries. Their feeling was that they had displeased God and that they needed to study and apply themselves that they might again feel God in the midst of them.

And we might say that the Christian teaching today is standing at this bar of judgment, feeling there is something lacking; there is something that must be done, for the churches are losing and according to one conference of ministers, Christianity is on trial for its life—*on trial for its life*. The modern Pharisees, as well as the Pharisees of old, realize this question, of the one thing needful, to be very vital. Jesus therefore adds something to what he had given as the first commandment: "And the second commandment is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang the whole law and the prophets, and there is none greater than these." These Pharisees, Jesus knew, must find God in themselves and God in their fellow beings. We must find God in the sinner and in the Gentile.

This inquiring scribe was very intent upon proving that he was not merely asking that question in a quibbling way, but that he really desired information, and he now brings forward his next question: "But who is my neighbor?" For these Pharisees had reasoned that the neighbor of a Jew was of his own nation or a convert; that the neighbor of the Jew was the one nearest to him in belief, and that this was the one that was referred to in the scripture as "the neighbor." Therefore we find Jesus giving that wonderful parable of *The Good Samaritan*. And if we only knew how offensive it was to those Jews to make a good example of a Samaritan! Jesus was overturning their traditions and what they believed to be righteous and the way to glorify God. For the Samaritans were despised by the Jews because of their heterodoxy. Thus Jesus teaches that, when a certain man—a nondescript



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man, a man of no fixed tribe or belief,—fell among thieves and was beaten and left by the wayside half dead, that one priest came and looked at him and went by on the other side—he might have been a Greek priest or an Egyptian who felt, “O this is none of my business; this man is not of my people.” And a Levite came and looked and did the same thing. And then the Samaritan came. He looked at him, saw the need and his own opportunity, and he pressed wine to his lips, poured oil on his wounds, took him to the inn and left money with the innkeeper to take care of him until he should be able to get away.

Then Jesus asked the Pharisees, “Which do you think was neighbor unto him that fell among thieves?” and they had but one answer. They knew. This particular scribe answered: “He that showed mercy unto him”—that rescued him. And Jesus answered, “*Go thou and do likewise,*” whether the man be Gentile or Jew, whether sinner or saint.

As long as one is found who has a need there is but one thing to do. Here is your neighbor. You are to love him as yourself. You are to find God in him even as you find God in yourself and in your best beloved, for you are to learn that true love toward your neighbor is really love of God. “Come, let us reason together!” If the first commandment is to love God with your whole being, with all your heart and soul and mind and strength, then what love have you left for your neighbor unless your neighbor is God. Is this not logical? You will have to find God in your neighbor, in order to love your neighbor and take none from God. We will have to learn that the only one we ever really love in our best beloved, in our fellow-beings, in our pet animals, the flowers, the fields, the ocean and the whole earth—the only one that we really love is God. And all the time we have been loving God, when we have thought it was different people and things we were loving, and thus we have been deceived. This is the delusion with which poor humanity struggles at this very present moment, because with that delusion comes the thought that you have the right to hate some one, to be indifferent to others and not even recognize certain forms of life, which could not be if God were not their life.

The love that is enjoined in Christ is universal and unlimited, includes all and draws no line at any race or creed. There are those who think that they can be Christians and hate, that they can find fault and condemn and criticise and do other things that are not the expressions of love at all, and still hold themselves as loving God. In the Epistle of John how plainly the Apostle puts it. He calls a spade a spade when he says:



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*"If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen."*

That is very plain language. Thus John would make the test of our love of God to be the love of our fellow beings. And this is Practical Christianity—that we prove the Christ in us by our attitude toward our fellow beings—everyone, and especially towards those who feel that they come with a message of truth; who claim that they have a revelation—a light. We should indeed be able to speak the Word to them: "Blessed is he that cometh in the name of the Lord," and be non-resistant, harboring no hatred or criticism or condemnation. This is the way that we shall all come together though we seem to be of many schools, that is, spiritually useful in various ways. Yes, we must all unite. As I came down town yesterday and saw the streams of people pouring into the churches, some going this way and some that, I thought, "O if they could only work as one, what a marvelous work could be done by these scattered bodies, some of which are at swords' points."

The test of the Master remains as true today as the day he uttered it: "By this shall all men know that ye are my disciples if ye have love one to another." Everyone who will break down the barriers and find a point of unity between opposing Christians is in that love which Jesus Christ came to make a universal consciousness with all. Love which is just of the lip, and not a manifestation outwardly, is but a theoretical love—a theory, and it is for each one of us to bring our love consciousness out of the realm of theory into the realm of reality.

Thus we read in James: *"If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit."* In other words, what use is such love. It is but theoretical, still in the realm of the invisible and needs to be brought into visibility, to be expressed. For love, like all the other expressions of divinity, is known by its works. If you say to people, "I love you," and you do the things that are unlovely and unlovable to them, can you persuade them that you do love them? We prove our love by our works. Also we find that we do our works by love; that there are no great works done without love; that love is the capstone, the corner-stone of the building that is perfection here upon the earth. So strongly did Paul realize this that we have one of the most wonderful writings by any of the Apostles given under that word Love. He shows that you might have



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faith so as to move mountains, but if you did not love, you were not rounded out in the true life, you would not attain the victory, that is, the conquest over death, and all the other powers of the Christ.

Paul teaches us that it might be possible to have such faith as to do wonders and yet, if there were any bitterness in one's heart, or unforgiveness, such would find their Waterloo. One might know all mysteries and all secrets and yet, if one had not love, there might come a problem where knowledge would "profit him nothing." Thus, this master of Christianity enlarges upon love as "the one thing needful," giving thirteen affirmations about it. It will be good for you to study this chapter and know just how love works; how this love is all patience and all kindness; that it is not claiming that it has any rights; that it is not puffed up; that it never fails. O, it is omnipotent! and you that are healers, who perhaps wonder why certain cases are not healed, the key is in that word love. For love, practical love is the mighty solvent and transformer; it can transform a false manifestation into a true one; it can heal certain diseases when nothing else can.

You remember that story of the monk who was so charged and filled with the love of God and his fellow beings that he had to cry aloud, "I love you! I love you! I love you!" As he stood in his cell radiating this loving consciousness, suddenly there appeared before him the devil—Satan, with all the paraphernalia of the Middle Ages, horns and hoofs and tail—anything but a lovable looking object. For a moment, it is said, the monk hesitated and looked at the apparition, and the next moment he knew that his love could not be curbed. "Thee too, I love!" he cried, and the apparition changed into an angel of light. Such was the magical power of that love consciousness, that even the devil could not remain a devil.

I know a lady who had a difficult case. She had given it spiritual treatment, day after day, and the child had become better. It was an old condition—inflamed and sore, a kind of abscess, that had been going on like a cancer. Physicians had tried, and much money and time and labor had been spent to heal this poor child and at last, they had brought the case to the Truth and this lady was successful to a certain point. Then it seemed to stand still, and she could not go any further, yet her heart was full of love and desire to help this child. So one night, after she had been thinking of her failure and her great desire to know how she might reach it, she prayed that God would give her a revelation so as to heal this obstinate case. She fell asleep and in the early hours of the morning she had a vision. She thought she had moved into a house with beautiful, white walls. She was very pleased and admired



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the walls very much, but when she went into the vestibule, she found them covered over with unclean words and pictures. Although she was terribly shocked as she looked at the walls, the thought came to her, "Why, love can clean this all away. I love this house and love now cleanses these walls." Thereupon the walls became clean and she awakened.

"Why, this is the answer to the prayer that I prayed," she said. "Love can dissolve that false formation. Love can heal that child!"

And she was so filled with it, that when the child next came to her, she took the case in the spirit and she was so charged with the consciousness of the power of loving, that, when she had finished her silent treatment, the sore had dried up and began disappearing and the child was perfectly healed.

This is practical love put into as literal a practice as when you push the button to the electric current and the lights spring forth. It is not a mere sentiment, but a fulfilling of law—the law of healing as well as the law of the soul, laws of prosperity as well as laws of healing. Love is the final key to all deliverance.

The Master taught a love that knows no limit of forgiveness. You will remember that Peter said to him:

"Lord, how oft should I forgive my brother—seven times?"

There had been a discussion as to how far one should go in forgiveness. If a person has sinned the same sin seven times, shall you forgive so often, or is there a limit to forgiveness? The Master said:

*"I say not unto you seven times, but you shall forgive seventy times seven."*

It is logical that if you can forgive 490 times you will find no trouble in forgiving the 491st. You will find yourself at the place where you have nothing more to do with forgiveness—you have gone beyond it, for you are like the Holy Spirit that sees there is nothing to forgive.

Not only does love in us forgive others in an unlimited way, giving blessings for curses, kindness for hatefulness, but love opens us to be forgiven and thus to be healed and delivered from our hard experiences. Some one's hard thoughts may be holding us in our misery. If you know some one who feels hard and bitter and hateful against you, change those feelings into love by doing the loving thing. It matters not how long they misunderstand and resist and hate. Moreover, if you think you are suffering at the present moment because you were untrue in business—you involved a number of people in debt and poverty through your lack of foresight, or your presumption or, worse still, your dishonesty, and you yourself are wallowing in poverty, then love, love, love, and you will



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be lifted up out of that condition by the law of love. If you think you have led a vicious life or that you have not been clean, or that you have not been true, and that you are rightfully suffering because you are unforgiven by the great forgiver of all things—by the Spirit: then increase your love.

Remember what Jesus said of the woman who came, washing his feet, and against whom, Simon, the leper, spoke—or thought, as Jesus heard his silent condemnation. *"Her sins, which are many, are forgiven,"* said the Master, because *"she loves much."* Because she loves much, she cannot be kept out of that divine blessing which is for her. Such love was not merely personal, nor yet a sentiment. It was not an earthy love. Jesus knew the real kind, the kind that will go on forever with goodness, with kindness, with blessings, pouring out service, forgiving to the bitter end. Even though such may make mistake after mistake, these things can be forgiven because of this wonderful grand love, this rich substance that is there, open to the play of the Spirit, that finally can lead them into the light.

Our love, we may think, is a very great one. We perhaps say, "I try to be unselfish. I give and I serve, and I do just as many things as I know how, to express unselfishness." Yet, there is a love which can carry you beyond unselfishness—even to the place where you do not think you are unselfish; you do not even consider it. You claim no reward. You expect no reward. You are only thinking you did what you should. *"When you have done all these things,"* said the Master, *"count yourselves unprofitable servants."*

Rise above this idea of reward. This idea of being appreciated or having returns, of even having done right. Rise above it to that selfless place where you are shining in your own great sun-nature, that loves like the sunshine, without a thought, but of being itself. That is all. Be your own, great selfless self, and whatever you do, do it because you can do no other. Then your righteousness exceeds that of the scribes and the Pharisees, as Jesus says: *"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."*

Sometimes people suffer because they are feeling themselves abused; they feel there has been so much injustice done, so little appreciation of their services and kindness; they draw to themselves nothing but selfishness, although they have always tried to do right, and then perhaps there wells up a bitterness, and they feel, "What is the use? I might as well be wicked and have a good time, spend my money and other people's money, too, for all the benefit I get out of being good." O, the subtlety of that feeling! As though there was a good time in not being yourself. Let us not be fooled by these ap-



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pearances. No man or woman is perfectly happy who is not living up to the highest he or she knows. They may appear to be running to and fro upon the earth, enjoying themselves and spending money and getting into all kinds of vain and temporal things. But there are times when they are alone—alone with themselves—and, so surely as they have life, there comes a certain deep feeling, "This is not it! This is not it! Come up higher, come up!" And perhaps they try to quench this Voice and feel angered, but so surely as they live, it will come again. There is no rest for the wicked. Perfect rest comes with the fulfilling of the law within yourself.

So let us see that we are only wise, when we live up to the highest that has been presented to us. That when we are honest and pure, and when we serve our neighbors and do right, we are only living—that is all. There is no particular profit in it and we are not good for a reward. You are not a hireling to be good for a price. The truth is, in spirit you are perfect, you are all that is transcendental—divine. That is the truth about you in your real being, and to be simply good, is to be natural on the spiritual plane. So, whenever our right hand is doing good things, let us not let our left hand know it. Let us not reflect upon it, beyond being convinced that that was the thing to do. Let love rise to that place of selflessness, where we see but one self, God. Our old self becomes nothing to us, we are not thinking about that little self, but, if we must think about any self, let it be our neighbor's.

Let us think, "How can I advantage my neighbor? How can I help this one into more health, more prosperity, more love?" Paul expresses it in this way, "*Let every man seek not his own, but another's wealth. Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved.*" Saved from what? Saved from disease, from poverty, from death, from making mistakes, and so on. Every time your neighbor profits through you, even in a business way, thank God, and instead of feeling all worked up because they got the best of the bargain, and so disturbed because they got ahead of you, go within yourself and see that it is all right, it shall be put to your account in the spiritual life—advancing you with great strides. It is the reverse of the world's way, which says, "Each man for himself, and the devil take the hindmost." It is, "How can I benefit *you*? How can I profit *you*? How can I advance *you*?" O, the real profits that will result to you with this non-resistance to evil, this giving your cloak also when your coat is taken.

You are struggling, perhaps, to be healed of a certain disease. You have such pains! You feel that death is encroaching, that you haven't much time, and you would give so much for another year, to return to the sweet peace of your



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youth. And then some morning you wake up, and you are free. You are young again and your life has been renewed. You do not know how it came to pass, but afterward the great Account Books will be opened, and you will see that you paid up an old score, when you did not care if that certain person did get the best of that bargain. There was a measure filled up there and the balance tipped the other way, you came into new life, and you have the very reward that you would have worked hard to get—worth more than much money—worth more than any money could buy.

The real value of life is love, the love that knows no limitation, but starts at the center and goes out into one's whole world. That is the way that commandment reads: Love the Lord thy God *first*, that is, the divinity within yourself, at the center; then your neighbor's God just the same; then one another; then your enemy away out on the circumference. Yes, love your enemy—the one that is working against you, that perhaps has despised you. How can you do it, except you see God in your enemy? You can love the life, the pulse, the breath that is there. You can love the great life—the great divine law by which they have any being at all. Just that willingness towards loving this one, that once you despised and loathed, will accomplish much.

Yet, love is not a passive thing. Love is active, and positive and assertive. It goes out to one and manifests in works, in expression, in the external. Therefore just begin to think of the possibility of change from enmity to love, and the joy of it, and then think of the things you might do that would express love, the little kindness, the little favors and turns that may not be known to anybody but yourself. Thus can you carry out that law in little ways and deeds until you have no enemies. You have nothing but love in all your life, and when it is perfect and complete, you have no enemy. They cannot keep enmity—it is impossible. You become so one with them, that it would be as though they were hating themselves or trying to hurt their own body—reason and unity combine with love, and all enmity is finished.

"A new commandment give I unto you," said Jesus, "that ye love one another; as I have loved you, that ye also love one another." And that love was the same love with which God loved him, which is quite independent of appearances. You love because you are Love, and coming to this consciousness, you are in heaven. Once you know yourself to be Love itself, all things harmonize round about you. You heal with just wishing to help a person. You are a magnet to attract prosperity. You are desirable to have around. People feel you are conferring a favor upon them to let them entertain you—happy just to be near you. Such is the power of love when one is simply Love itself.

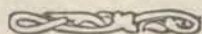


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This great teaching and practice of love has not been confined to the teachings of Jesus Christ. One of the grandest expressions which has passed down to humanity is by one Chinese sage whose love took this form, expressed in these words:

"Never will I seek nor receive private individual salvation; never enter into final peace alone; but forever and everywhere, will I live and strive for the universal redemption of every creature throughout the world."

Be love itself and you will shine like a sun and men will get well just to think about you, and the truth will grow and manifest itself. Live it and love it. This is Practical Christianity and its healing power is unlimited—its power to bring heaven on the earth. *"By this shall all men know that ye are my disciples if ye have love one to another."*



### WE ALL ARE ONE

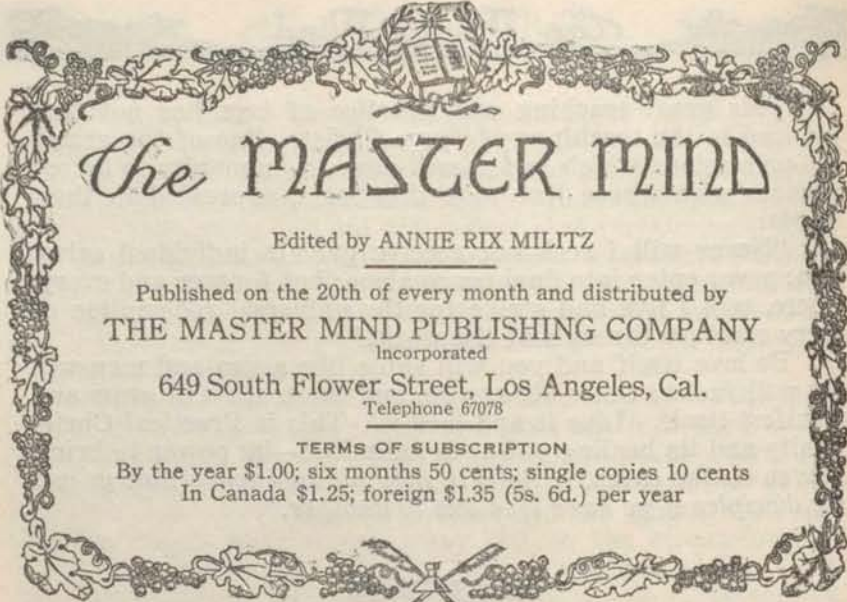
We all are One!  
A child cannot smile  
Without the world feeling the joy of it.  
One may not even frown alone,  
For fear that angry glance  
Shall pass along through others,  
And culminate in harmful deed!

We all are One!  
Let those who suffer, hearken,  
And remember they are ne'er alone.  
Each conquest over anguish  
For others also is a victory won.  
Each thought of patience, amid throes of pain  
Gives to all weak ones, strength,  
And to oneself the gain  
Which only comes to him who overcomes!

We all are One!  
And when one lifts a burden  
From other shoulders  
Let us remember, one does but lift one's own—  
In easing them, we ease ourselves.  
In hoping we shall give the world new hope,  
Fresh courage for the battles yet to come.

—By M.





# The MASTER MIND

Edited by ANNIE RIX MILITZ

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## THE EDITOR'S SANCTUM

### The Early Volumes

Of this magazine are very few in number now, and soon they will be quite out of print. Therefore those who have been intending to invest in a complete set of the issues of THE MASTER MIND had better secure them immediately.

### The Great Congress

With this issue we shall begin to give you notes about the coming Congress, so that you who will not be here in person may go along with us in mind, as well as spirit. Therefore, as you read these from month to month—June to October—realize that you are joining us. Who knows! it may result in the way opening, like a miracle, by which your very personality may be wafted hither.

The Program Committee consists of the fifteen members, who are the officers of the *International New Thought Alliance*. Through their President and Secretary, they have accepted the co-operation of the California N. T. Exposition Committee,



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as their San Francisco host, and also have appointed Mrs. Annie Rix Militz and Miss Grace Wilson as their Executive Representatives on the ground.

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The Officers, who were elected in London last June, are:  
PRESIDENT: James A. Edgerton, Washington, D. C.

VICE-PRESIDENTS:

*For America*, Mrs. Annie Rix Militz, Los Angeles, Cal.

*For Great Britain*, Hon. T. Troward, London, Eng.

*For France*, Mons. G. A. Mann, Paris, France.

SECRETARY: Harry Gaze, Los Angeles, Cal.

*Assistant Sec. for England*, Miss A. M. Callow, London.

*Assistant Sec. for Scotland*, Mrs. Helen Rhodes Wallace, Edinburgh.

*Assistant Sec. for America*, Miss Grace Wilson, San Francisco.

EXECUTIVE COMMITTEE FOR U. S. A.: Mrs. Mary E. T. Chapin, Boston; Miss Leila Simon, Cincinnati; Miss Villa Faulkner Page, New York City; Mr. Edgerton, Mrs. Militz and Mr. Gaze.

EXECUTIVE COMMITTEE FOR BRITISH ISLES: Mr. J. Bruce Wallace, Litchfield, Eng.; Mrs. H. Heard, Southampton; Miss Muriel Brown, London; Mrs. Wallace, Mr. Troward and Miss Callow.

TREASURER: Mr. L. W. Blinn, Los Angeles.

AUDITOR: Mr. R. C. Douglass, Boston.

Each of these has been requested through Secretary Harry Gaze to send a list of names—not more than fifty—of those teachers whom they deem should be invited to speak at the Congress.

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One of those who will speak on an important theme is Perry Joseph Green of Portland, Ore., who is filled with spiritual zeal on the subject of "*World Peace through the Practice of Brotherly Love*." He proposes to treat it from a most utilitarian standpoint, that of its special application "to the problem of the unemployed millions of our nation, in connection with our unemployed and undeveloped resources, as a nation."

In a letter to me he continues, "For instance, bring together the unemployed land and the unemployed residents of Uncle Sam's domain. Let Uncle Sam assume the administration of peace, by establishing a Peace Department in the Government, Uncle Sam taking the relationship of a father with much land, and bringing his children and land together for the improvement of both."

"Such an idea has originated in Portland, in the mind of one of our Jewish New Thought dreamers, and a movement is



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in process of birth here, which is being taken up by the MOTHERS' CONGRESS, through his and our activities in that direction.

"We should have by all means, a Department of Peace in the Government, and the propagation of this idea in the consciousness of the people at large will bring about a demand upon Congress to establish such a department, which would be of very great service to the citizens of the United States, since the maintenance and support of the unemployed falls upon the employed. This tax takes form in the way of charitable institutions, voluntary gifts to the hungry and starving, and the forced contributions by burglars and highwaymen.

"Uncle Sam could assume, temporarily, the financial expense of such an effort in behalf of improving our unimproved resources with the labor of our unemployed laborers, thus making both of these unproductive sources productive, and thus improving the valuation of the unused resources and our unused labor.

"Let a tax sufficient to carry on this work be levied on each person. This would be so insignificant that no one would feel it, and its returns in the way of benefit to the general public would be almost immeasurable.

"The happy man, the laboring man, who is earning a good living, does not usually become a burglar, highwayman, criminal; nor does he care to enlist in the army. If Uncle Sam and all nations would employ their unemployed, and use their unused resources, it would go a long way toward the prevention of war, insanity and crime.

"Here is another thought that is striking to me: If a foreign nation came to our shores and began to shoot down our starving and unemployed men and women, boys and girls, Uncle Sam would at once get busy with the machinery of war, and millions of dollars would be spent daily, to prevent foreign nations producing quick death for our slowly starving millions. Why could not Uncle Sam, through the Department of Peace, move the machinery of peace, and spend the same millions of money to save our slowly starving unemployed, by giving them employment upon our undeveloped resources?

"A bill in Congress passed for this purpose would be a great step toward bringing about the Kingdom of Heaven on earth and in our industrial relations. This is essentially pure New Thought applied to governmental and industrial affairs of our nation."

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### **Additional May and June Teachers**

The lines of the poet about "spring sitting in the lap of summer" seem to find fulfillment here in San Francisco, both as to weather and as to our list of teachers.



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Like children, whom fond parents desire to appear at their best, but who seem bent on putting forth their worst, so our boasted sunshiny, California weather is weeping copious showers, away into May, the month in which tradition of old has said, it is always safe to put umbrellas away for at least six months. We wonder what other surprises may await us during our summer and fall—pleasant ones I am sure, our tonicky, summer winds and fogs, tempered, perhaps, by the Eastern heat, trailed in by our visiting cousins!

But our *Propaganda Work* is no disappointment, but increases in richness, as the season advances.

One of our May features was an evening with the poet, Edwin Markham, who was most happy in his readings from his books and his "confidential" commentaries thereon. A good audience, and appreciative, did its part in drawing forth from the poet, much that might be denied a gathering of less enthusiasm. The evening will be long remembered by those who were so fortunate as to be present.

As this magazine will be in the hands of many of you before May has passed, I must call attention to Mons. Jules Bois of Paris, France, who will give two lectures in French, Friday, May 28, at 8 p. m., on *The Unity of Creeds and Feelings*, and Saturday, May 29, 8 p. m., on *Spiritual Law*.

M. Bois comes to the United States, as special representative of the French Minister of Foreign Affairs, and, during his brief stay, has been invited by many influential and public-spirited Americans, to address gatherings upon advanced ideas. In New York, he spoke at the homes of Mrs. E. H. Harriman, Mrs. Chas. B. Alexander, Mrs. Cornelius Vanderbilt and other prominent Americans.

He tells us of a new spiritual union that has taken place in France, a welding between the two factions that divided France, the religious and laymen elements. "France is religious," he says, "But there are two beliefs, that of the religious who believe in a personal God, and that of those who believe in a religion of their own. It has taken this cataclysm to weld them together and to prove to the world that France is a God-fearing nation."

Monsieur Bois believes that before the superman can appear, the superwoman must come forward, and he says, "I look to the American woman to first realize our ideals for the future."

Miss Helena Martin, who will speak the last week in May, and the second week in June, the latter in conjunction with Mrs. Wiggin, her co-worker, is a teacher whose experience in pedagogy has been most varied both as to schools and students. From tiny children to mature men and women, kindergarten,



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High Schools, private tutoring, Night Schools—nineteen years of such training make Miss Martin an authority in the understanding of the human mind and its needs. Young and girlish as she appears, the sage looks forth from her eyes; and her poise of carriage and clear voice bring assurance and peace to her hearers. She is one of our most popular teachers. Originally from Iowa, she has for the last twelve years made the Pacific Coast her home from Seattle to Southern California, and everywhere she is known with love. From the Calendar we quote the following:

May 23 to 27. Class at 8 p. m.

MISS HELENA MARTIN, San Francisco.

*Sunday:* "The Power Within."

*Monday:* "Harmony."

*Tuesday:* "Efficiency."

*Wednesday:* "Inspiration."

*Thursday:* "The Power of Happiness."

June 6 to 12. Class at 8 p. m.

MRS. MAY ANDREWS WIGGIN, San Francisco.

MISS HELENA MARTIN, San Francisco.

*Sunday:* "The Life More Abundant." Mrs. Wiggin.

*Monday:* "Man's True Inheritance Is Prosperity." Mrs. Wiggin.

*Tuesday:* "Constructive Thinking." I. Miss Martin.

*Wednesday:* "The Time of Revelation—Now! Mrs. Wiggin.

*Thursday:* "Constructive Thinking." II. Miss Martin.

*Friday:* "Joy, the Alchemist." Mrs. Wiggin.

*Saturday:* "Constructive Thinking." III. Miss Martin.

Beginning Sunday, May 30, at 3 p. m., Mrs. Agnes McCarthy Lawson will conduct a week's course, the subjects of which are given below.

Mrs. Lawson is at present conducting a center in San Francisco called the Mission Divine Science Center, having come to this city after a successful ministry in Seattle, where she founded the Divine Science Center in 1907.

Mrs. Lawson is an ordained minister, being a graduate of the Divine Science College in Denver. Her healing practice has been most successful and her search for immutable law indefatigable. Commencing with the Home of Truth in 1894, she has "dipped into all beliefs and stopped only when she perceived immutable law." Her reading is extensive and her style original and prolific in analogy, and when she abandons herself to the Holy Spirit, most eloquent and convincing. The following are her subjects:



## The Master Mind

May 30 to June 5: Class at 3 p. m.

MRS. AGNES McCARTHY LAWSON, San Francisco.

Sunday: "The Kingdom of Heaven."

Monday: "Finding It."

Tuesday: "Holding It."

Wednesday: "Living it."

Thursday: "Demonstrating It."

Friday: "Giving It."

Saturday: "Establishing It."

On the afternoons, 3 o'clock, of June 14 to 19, Henry Harrison Brown will hold *Conversations on Emerson's "Self Reliance."*

In addition to her evening course, Mrs. Annie Rix Militz will hold morning sessions, at 10:30 a.m., from June 21 to 26, on *The Guidance of the Holy Spirit*.

For other matter concerning the personnel of the June teachers of New Thought in the Propaganda Work conducted at the Metaphysical Headquarters and Library, 220 Post St., San Francisco, the reader is referred to the May issue of THE MASTER MIND.

### Interesting Data About the July Teachers

Nine teachers engage our attention during this ripening month and our program overflows with its bounty of spiritual and philosophical food, while the array of talent is almost overwhelming to one who desires to select a teacher and to your Editor who essays to describe.

Mrs. Frances J. Nellis, who opens the month with her class on July 4th at 10:30 a.m., is an American who has taught in a number of cities in the United States, and now is conducting classes in London. Her work lies specifically in philosophy, her greatest desire being, "to show that the broad generalizations of New Thought are perfectly consistent with philosophy in the strict, academic use of the term."

She writes that she has been so long away from the United States, that she does not know whether her "work would appeal to the mass, but rather to scholars and thinkers along philosophical lines." My opinion is that there is a pleasant surprise in store for her, in that, the mass of our people may fill that description. I am sure most of us will enjoy Mrs. Nellis' course.\*

\*The subjects to be found in the March, 1915, issue of THE MASTER MIND.



## The Master Mind

Mrs. Rosalind Greene Peasley has had a center for some years in Los Angeles, has lectured, healed, and written a book, *The Philosophy of Living*, which has done much good.

Mrs. Peasley is a descendant of "good old military stock," the Dearborns and Greenes, and, like them, is fearless in her convictions. Her father, Major Wm. Greene, was a broad-minded editor of a Boston paper, and Mrs. Peasley holds a college degree of Mistress of English Literature. She is an active member of some of the leading L. A. Women's Clubs, and, at one time, a zealous member of the Episcopal Church. A severe illness, wherein she found no help from doctors or clergy, threw her upon God as her only help.

She called upon Jesus Christ to heal her, dismissed doctors and drugs, arose from her bed healed, and in one week took a journey to San Diego, 150 miles from Los Angeles.

Her lessons therefore are grounded and filled with applied principle and so will carry healing to those who attend.\*

Mrs. Annie Sprague Smith says, "It has been my privilege to have the four greatest teachers (I think) in the world: Mr. Aaron Crane, Miss Lucy McGee, Mrs. Militz and Mrs. Hopkins." As all four of these teachers are absolute in their message, any student who has studied with them, or any one of them, can judge the nature of the course which Mrs. Smith will give.\* Her text book will be *Resumé* by Mrs. Emma Curtis Hopkins, it being an epitome of a course on "*Christian Mysticism*," which Mrs. Hopkins has recently published.

Mrs. Smith is a quiet, unpretentious messenger of Truth, who, nevertheless, has done much teaching in the Northwest. In Medford, Ore., she was at the founding of the Home of Truth in conjunction with Mrs. Frank Andrews. In Seattle, she taught classes and worked a while with Mrs. Agnes Galer. In Spokane, she taught several months at the Church of the Truth, of which Dr. Albert Grier is pastor.

It is hoped by your Editor that every one, who can, will attend Mrs. Smith's course.

Miss Harriet C. Hulick, Editor of *New Thought Truth* and manager of The New Thought League of St. Louis, was born in Illinois and "brought up" in our liberty-loving Kansas. A graduate with two degrees from the Kansas State University, she devoted herself early to being an educator with such zeal, that she broke down in health and was not healed until the New Thought methods were applied.

From that time, thirteen years ago, Miss Hulick has been an ardent and indefatigable worker in this cause. For ten years, she has been in St. Louis. Her enthusiasm is contagious and no one can sleep, "while it is yet day," when she is around.

\* Ibid.



## The Master Mind

"Reared in an atmosphere of reform by abolition parents," she says of herself, "she still manifests, like Paul, (at times only) the fighting element in the cause of righteousness, instead of the continuous calm for transformation." Those few words give us the picture of her and somehow, they make you love her, fight or no fight. Her course\* will be rich in practical illustrations of New Thought Truth.

Mrs. Florence Crawford, Editor of *The Comforter*, and lecturer, teacher and healer of Portland, Ore., is one of the most beautiful souls your Editor has ever met. She is a true poet—the *Poet of the Flowers* I believe she will yet be called. Some of her exquisite verse has been set to music by a well-known composer, Edith Haines-Kuester, and one of the prospective joys of the Congress is the hearing of this Cycle of Truth-songs during that week.

Mrs. Crawford's early life was spent in Pennsylvania, in a very beautiful part of Chester County. She learned to read from a story in the Bible, and it was almost the only book she read until she was fifteen, therefore, to quote her words, "all the dear old stories became very familiar to me. No one ever forced any particular idea upon me, so that my mind was left to draw its own conclusions. Consequently, I have been able to read the Bible with a free mind, and it has been easy to understand the true meanings of the Master's teachings."

Mrs. Crawford's course\* will include much Bible Interpretation, which is one of the most important phases of her teaching.

Speaking of the influence of flowers in her life, Mrs. Crawford says:

"I loved to roam through the woods, as a child, and spent most of my time in our beautiful meadow with the flowers. I can never describe to any one the wonderful upliftment of spirit I had in that old meadow. It seemed to me as if I had somehow lost myself and *was the meadow*, so at one was I with all the beautiful wild flowers."

"One time as a very little child, when I had gone to a little woods near by, and discovered, under the leaves, some little wild-flowers, which had appeared earlier than usual—there seemed nothing else for me to do but to kneel down and thank God for the flowers. This I did, and this stands out as one of the moments in my life which was absolutely real and pure. I feel at that time, I must have made my at-one-ment with the Spirit of the Flowers!"

Mrs. Crawford is full of new ideas and has strongly, the power of initiative. We trust that every reader of New Thought will read and appreciate her magazine *The Comforter*.

\* Ibid.



## The Master Mind

Our July program is rich in strong and original characters, one of these being Mrs. Cassia Daly of Chico, Cal., who does not wish to be regarded as "a professional worker in the field, but rather a sort of New Thinker-at-large."

I do not think I can describe her better than to quote from her letter, sent in response to our Secretary, Miss Wilson:

"Just twenty years ago this month, I was teaching school in a little town, down near New York. One notable day, a friend sent me a copy of Mrs. Militz' '*Sermon on the Mount*.' Reading the little book, it suddenly dawned upon me, with astounding vividness, that the hard, so-called facts of environment, against which I had been striving were but a vision, a manner of thinking, an optical illusion, so to speak.

"I saw the light then, and I have seen it over again, every day since. The world with its 'stern realities' (?) could affright me no more. I longed to tell the glad news to everyone I met. And I did—pretty much.

"I went to Chicago, where Mrs. Militz was teaching eager hundreds with 'ears to hear.' I joined the glad throng and have been marching joyfully in step with the New Thought ever since."

One of the strongest points in the new teaching, that Mrs. Daly has accentuated is *poverty-healing*. "My eyes were opened," she says, "I saw that we all were like lunatics, chafing at chains, with which we had bound ourselves. *Nobody was ever yet bound by poverty who did not believe in poverty.* I took a new tack. I would henceforth think only thoughts of opulence and plenty, knowing myself to be one with the Power that created me."

"There is only one result for that kind of thinking. You see yourself, more or less magically (according to your faith) transformed from a beggarly toiler to a dispenser of largess and a co-worker with the Power that rules the universe."

Mrs. Daly lives in the pretty town of Northern California, Chico, (where the cherries ripened this year in April), a devoted wife and mother, having recently moved into a pretty new home. With all these demands upon her, yet she carries on a New Thought Center in Chico, and does one unique work, that I hope she will give us a few "pointers" concerning, during her course. That is, she is a pioneer in the fields of *new thought advertising*. During the last few years she has written hundreds of "prosperity ads" that have appeared in newspapers and periodicals on this Coast. "That this sort of advertising," she writes, "'takes' and 'pays,' is shown by the fact that everyone reads my ads and I have all the work I can do."

Following are her dates and subjects:

July 25 to 31. Class at 10:30 a. m.

MRS. CASSIA DALY, Chico, Cal.

Sunday: "The Magic of Faith."

Monday: "Acquiring the Habit of Faith."

Tuesday: "The Powerlessness of the Human Will."

Wednesday: "The Only Real Power in the Universe."

Thursday: "The Nothingness of Material Obstacles."

Friday: "Bringing to Pass the Impossible."

Saturday: "The Power and Peace that Belong to Faith."



## The Master Mind

Mrs. Caroline E. C. Norris is one of our pioneer teachers, who has ministered from the Atlantic to the Pacific, many times back and forth. Her home now is in Boston. She has groves of grape-fruit on the Isle of Pines (Cuba) to which she was obliged to give so much attention this winter, that upon her return to Boston last month, she found her work so in demand—calls for lectures, many patients coming—that she may not be able to fulfill her engagement with us. We trust that they (the students and patients) will all go away for the Summer, and that we shall have Mrs. Norris' vigorous, uplifting, healing presence with us on the dates arranged, which are as follows:

July 11 to July 17. Class at 8 p. m.

MRS. C. E. C. NORRIS, Boston, Mass.

*Sunday:* "The Law of Supply."  
*Monday:* "Realization Through Prayer."  
*Tuesday:* "Consciousness of Power."  
*Wednesday:* "The Spiritual Nature of Matter."  
*Thursday:* "Man's Word Made Manifest."  
*Friday:* "Realizing the Invisible."  
*Saturday:* "The Mastery."

Mrs. Caroline Foote Marsh of Brooklyn, N. Y., is one of our most notable visitors, being an officer in the New York City Federation of Women's Clubs and also of the Minerva Club and a descendant of the first Governor Wm. Bradford of Massachusetts and of Jonathan Edwards. She was born in Detroit to which city her father went in 1835. She was educated in the Female Seminaries of Detroit and Cleveland.

Brought up in the faith of her Puritan and Presbyterian ancestors, Mrs. Marsh, nevertheless, was always seeking and praying for more fundamental knowledge until she "found Christian Science, an open door which opened still another door—New Thought—and the acme of that led to Universal Unity."

With Dr. Julia Seton, Mrs. Marsh opened the New Thought School and Church in New York City and Brooklyn. She and Dr. Seton have travelled together, healing and teaching. At present Mrs. Marsh is conducting work in Brooklyn with the prospect of erecting a church there.

Her dates and subjects will be found in the April issue of THE MASTER MIND, as also will those of Henry Victor Morgan, of whom we write next.

Rev. Henry Victor Morgan, once in the old lines of ministry, Methodist and Christian Sects, then a free-lance seeking to express his soul without a name, now a Minister of the Universalist Denomination, yet absolutely and openly advocating New Thought, is one, of whom we must write a great



## The Master Mind

deal or concentrate into a paragraph—there seems no half-way. Humorist, poet, orator, author, editor, teacher, healer—where can one begin or end in portraying such a life.

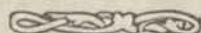
The best I can do, is to refer you to the *May Nautilus* for a description of his church in Tacoma, Wash., one of the most perfect things of its kind in the world. It is a powerful example of what New Thought can do in the churches.

With his charming wife, Adda, who is a fine teacher and healer also, they are mighty in the cause of Truth. From Boston to San Francisco, in Detroit, in Chicago, throughout the cities of the Northwest, their names are associated with the victories of this life.

I said of them, I must write much or little. Were appreciation to rule, it would be the first. Alas! it is space that cries Halt! so it must be the latter!

Send for our latest issue of the Calendar of Propaganda Work in San Francisco, and have a complete list of our teachers and their dates. Be sure to enclose some stamps, when you send to the Secretary, Grace Wilson, 220 Post St., San Francisco, Cal.

It will interest many of you to know, that almost all the Teachers have decided to give their lessons without a fixed charge. We earnestly desire that the voluntary offerings shall always be the richest and best that students can contribute.



### "GOD"

BY WINIFRED G. TOBY

The sound of the stream in the valley,  
The rhythm of dancing leaves,  
The laugh ringing up from the meadow,  
The song floating low on the breeze,  
The sun in its last vivid glory,  
The shadows that veil the lea,  
The dream-hour that winds in the twilight,  
All come with a message to me.

All speak in their many-toned language,  
Of duty and joy and mirth;  
Of gladness and brightness and resting,  
Of a love that encircles the earth:  
Springing out from the All-Life Centre,  
As waves from a wondrous sea;  
From the One Great Whole to a fragment,  
These messages come to me!

Exmouth, England.

(Rights Reserved.)



## PLANET HEALING

In the midst of the street of it, and on either side of the river, was there the tree of Life, which bare twelve manner of fruits and yielded her fruit every month: and the leaves of the Tree were for the healing of the nations.—Rev. 22:2.

### SOUL COMMUNION TIME TABLE

The Half-Hour of silence is observed the 27th of every month, all over the world at the same time, when it is:

9:00 a.m. Alaska (Nome).	6:30 p.m. Iceland and The Azores.
9:30 a.m. Hawaii (Honolulu).	7:00 p.m. Madeira Is., West Africa (Siera Leone).
10:00 a.m. Tahiti.	7:30 p.m. Eng. (Liverpool), Scot., Ire.; Spain, Portugal, Morocco.
10:30 a.m. N. W. Canada (Dawson).	8:00 p.m. Eng. (London), France (Paris).
11:00 a.m. Alaska (Skagway, Sitka).	8:30 p.m. Belgium, Holland.
12:00 Noon. British Columbia, States of Wash., Ore. and Cal.	France (Marseilles), Norway, Denmark, Germany (Hamburg), Switzerland, Italy (Milan), Algiers.
12:30 p.m. Canada (Calgary), Idaho, Nev., Utah, Ariz. and Lower Cal.	9:00 p.m. Ger. (Berlin), Italy (Rome), Aus. (Tyrol), Tripoli, Sahara.
1:00 p.m. Canada (Regina), Montana, Wyo., Colo., N. M., Texas (El Paso), and Mexico (Mazatlan).	9:30 p.m. Sweden, Austria (Vienna), Greece, S. Africa (Cape Town).
1:30 p.m. Canada (Winnipeg), The Dakotas, Neb., Kan., Okla., Tex. (Galveston), and Mexico.	10:00 p.m. Russia (St Petersburg), Poland, Turkey (Constantinople), Egypt, S. Africa (Pietermaritzburg).
2:00 p.m. Minn., Wis., Iowa, Ill., Ind., Missouri, Ark., Louisiana, Miss., Ky., Tenn., Ala.; Yucatan and Central America.	10:30 p.m. Russia (Moscow), Palestine (Jerusalem), E. Africa (Zanzibar), Red Sea.
2:30 p.m. Canada (Toronto), Ohio, N. Y. (Buffalo), Pa. (Pittsburgh), The Virginias, The Carolinas, Ga., Florida, Cuba (Havana), Jamaica, Hayti, Panama (Colon).	11:00 p.m. Armenia, Arabia (Aden).
3:00 p.m. Canada (Montreal), Vermont, Conn., N. Y. (New York City), N. J., Del., Md., Pa. (Philadelphia), Washington, D. C.; Colombia (Bogota), Peru (Lima), Chile.	11:30 p.m. Persia, Island of Mauritius.
3:30 p.m. Canada (Quebec), N. S. (Halifax), Maine, N. H., Mass. (Boston), R. I.; Bahama Is., West Indies (Porto Rico), Venezuela, Bolivia, Cape Horn.	12:00 midnight. Indian Ocean, Afghanistan.
4:00 p.m. Bermuda Is., Guiana, Buenos Aires, Falkland Is.	12:30 a.m. Morn of 28th, India (West).
4:30 p.m. Newfoundland (St. Johns), Brazil (Central).	1:00 a.m. " " " India (Central).
5:00 p.m. Greenland, Brazil (Rio Janeiro).	2:00 a.m. " " " India (East).
6:00 p.m. Atlantic Ocean (Middle).	3:30 a.m. " " " China (Hongkong).
	4:00 a.m. " " " China (Shanghai).
	4:30 a.m. " " " E. Indies, Philippines, Australia (Perth).
	5:00 a.m. " " " Siberia (Yakutsk).
	5:30 a.m. " " " Japan (Nagasaki).
	6:00 a.m. " " " Japan (Yokohama).
	7:30 a.m. " " " Siberia (Okhotsk).
	8:00 a.m. " " " Australia (Melbourne).
	9:00 a.m. " " " Australia (Sydney).
	10:00 a.m. " " " New Zealand.

### The Baptism of the Holy Spirit

The hope of the world has been in reformatory measures; in the making of many laws and enforcing their obedience; in inculcating ethics and practicing charity from an ethical basis.

The work has seemed so slow and unsatisfactory that many philanthropists give up, and reformers seek other fields than an ungrateful and perverse humanity upon which to bestow their energies and zeal.



## The Master Mind

Efforts that spring from the belief in the reality of the opposites, good and evil, pain and pleasure, etc., cannot bring forth lasting results—the best that they can do is to prepare the ground for some virile inspiration to seed it and bring forth the fruits, towards which they had been striving.

The advance of the world comes through the introduction of the Holy Spirit, which is above good and evil and which reforms by its presence, without effort; uncovers virtue and dissolves vice without analyzing or discriminating as to virtues and vices; brings about order and harmony in government, without fixed methods or rigid laws.

The need of the Holy Spirit to meet the strained and unnatural conditions of this world, was never greater. And the more we can lend ourselves to the Spirit, as the Windows of Heaven and the Doors of the Christ, through which it can blow upon this planet, the sooner the old cruel, vicious age will pass away, and the new loving, noble era of the Christ-reign will be ushered in.

The rising sun has ever been the symbol of the coming of the *Light of the World*, therefore, let the faithful, who will lend themselves to the Holy Spirit arise during this month of June, every morning with the sun, and, facing it, stand without a word, or a fixed thought, except the realization that now there is being fulfilled in them the

### SUNRISE BLESSING FOR JUNE

I OPEN MYSELF TO THEE, GREAT BREATH OF THE ALMIGHTY. FILL THIS WORLD WITH THY HOLINESS AND INSPIRATION.

Write the above in large script on a card, or piece of paper, and fasten it to the wall or curtain or wherever your eyes will fall upon it, when they first open in the morning. Read the words over, and then arise, stand facing the East with closed eyes and hands crossed upon your breast, and realize yourself made ready for God to breathe through you His Holy Spirit into the world.

Then turn slowly to the South, West, North and East again, with extended hands as in the act of blessing. And the Spirit will use you to radiate its power throughout this whole world.

At the last, fold your hands again upon your breast and receive the blessing, that is pouring forth through the other faithful ones, who are observing this morning devotion.

At the hour of the Soul Communion, which is observed on the 27th, send the prophetic message of Joel to every land on the earth, with such a realization of God's presence as to thrill all the people with certainty, that "Mercy and Truth are met together; righteousness and peace have kissed each other."



## *The Master Mind*

Speak to every land our

### SOUL COMMUNION FOR JUNE 27.

FEAR NOT, O LAND; BE GLAD AND REJOICE: FOR THE LORD WILL DO GREAT THINGS.

AND IT WILL COME TO PASS . . . I WILL POUR OUT MY SPIRIT UPON ALL FLESH.—*Joel 2:21, 28.*

### THE THEME FOR NEXT MONTH'S PLANET HEALING **Returning Good for Evil**

#### SUNRISE BLESSING FOR JULY

NOW THE WORLD AWAKENS TO THE CHRIST WAY OF OVERCOMING EVIL WITH GOOD.

#### SOUL COMMUNION FOR JULY 27TH

NATIONS ATTEND! AND MASTERS OF MEN! LOVE DESTROYS HATE AND NOBLE, GENEROUS WORDS AND DEEDS CONFOUND SELFISHNESS AND THE PLANS OF THE WICKED.



### CLOSING THE DOOR

I have closed the door on Doubt;

I will go by what light I can find,  
And hold up my hands, and reach them out  
To the glimmer of God in the dark, and call:  
"I am thine, though I grope and stumble and fall.  
I serve; and Thy service is kind."

I have closed the door on Fear.

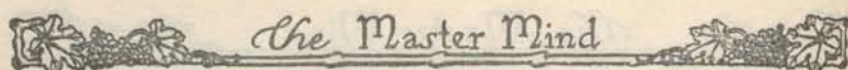
He has lived with me far too long.  
If he were to break forth and reappear,  
I should lift my eyes and look at the sky,  
And sing aloud, and run lightly by;  
He will never follow a song.

I have closed the door on Gloom.

His house has too narrow a view.  
I must seek for my soul a wider room,  
With windows to open and let in the sun,  
And radiant lamps when the day is done,  
And the breeze of the world blowing through.

—*Irene P. McKeehan in Century Magazine.*





## THE HEALING CIRCLE

BY ANNIE RIX MILITZ

*This Ministry is Practical Christianity and therefore it stands especially for the Christ Healing. All who desire help from the great Healer, "Who healeth all thy diseases," can write THE HEALING CIRCLE, Home of Truth, 1109 Franklin St., San Francisco. Cable address: ARM.*

*A Love-Offering (checks, currency, money-order, or stamps) should be enclosed as an earnest of sincerity, also a self-addressed stamped envelope.*

### Leaves of Healing.

#### LETTER 6—FOR BLESSING THE NERVES

To You, my Friend!

Who are looking for Healing.

You are Spirit and all the substance of your being is spiritual, therefore it cannot become exhausted, worn out or destroyed.

It is a dream, a passing delusion, that you can be shocked. In the great calm God you live, move and have your being. Nothing has ever happened to you—you are Spirit and nothing ever *happens* in the realm of the True. All things move in an orderly and harmonious way.

Nothing is going wrong in your life or in your affairs. There is nothing to fear or dread. God is here taking care of everything. Trust your heavenly Father wholly, and so give Him opportunity to reveal it.

Peace be unto you and quiet assurance forever. Relax and rest by the power of the Spirit. Let the serene presence of the Christ soothe you and comfort you. In his tranquil faith abide, and let the Christ within you calm all the troubled waters of thought and feeling with "Peace! Be still! Peace! Be still!"

Nourish every part of your being with love-thoughts. Dismiss every temptation to acid thought, sharp speech and unkind action. Substitute the memory, "*Love is patient and kind.*"

Not with the human will are you to work. Give up the mortal will to God. Let the divine will work through you—there is nothing strenuous or straining about it. It does not try to push and pull, or to manage other minds and have its own way in spite of others. The Divine Will is gentle and reasonable; it gives perfect liberty; it does not force itself upon any one; it works easily and steadily and it knows no failure.



## *The Master Mind*

There is no breaking-down with Spirit. The Lord makes you to stand. Underneath are the Everlasting Arms. Your strength is the Almighty who is able to save to the uttermost part of your body. You "can do all things through Christ which strengtheneth" you.

The great Soul-Self in you forgives every wrong done to you, to your loved ones or to any one. By its greatness and nobility, it gives good for evil daily and so puts evil out of the world forever.

And as you forgive others, you open the way to receive the tender forgiveness of your heavenly Father, who thus can annul all the evil fruits, that may have come from wilful sin or the sins of ignorance.

"Thy sins are forgiven thee," said the Master to the palsied man, and you can hear the same sweet assurance, as you make nothing of the sins of others, and desire that they shall not suffer the results of their wrong doing.

God gives you an even mind and perfect self-possession, and "He giveth you, His beloved, rest in sleep." And though there may seem to be no unconsciousness, yet, refreshing rest is yours always, night and day.

No unknown dread can stay with you—you remember the promise "Thou shalt not be afraid of the terror by night—there shall no evil befall thee."

You are folded round by the soft, tender presence of the protecting motherhood and defending fatherhood of God. The Lord of forces builds about you a zone of safety, impenetrable.

All your sensitiveness is now given over to the Spirit, to be made into a healing sympathy and a refined and delicate touch and response to spiritual things.

Jesus Christ enfolds you in his name, and no invisible intruder can reach you.

The Master in this house of your body is rising up, and putting out every impostor and shutting the door and defending His temple and keeping it holy, as God made it. Rest and trust and know that

He who hath bid thee live,  
And make thy life His own,  
Life more abundantly will give  
And keep it His alone.  
He loveth always, faileth never;  
Rest thou in Him, today, forever.  
Lovingly yours in His service.

THE HEALING CIRCLE,  
BY A. R. M.



## DOES THE DIVINITY OF JESUS

DEPEND ON IMMACULATE CONCEPTION?

*Synopsis of Lecture Delivered January, 1915, by DR. PERRY JOSEPH GREEN, Minister New Thought Temple of Truth, Portland, Oregon.\**

In considering this subject, in order to arrive at exact truth, let us lay aside all prejudice and preconceived ideas, so that our minds may not be influenced by previous conceptions, and if previous conceptions on this subject be the truth we can reach no other conclusion.

We observe indications in nature that prove the possibility of a virgin birth, and the so-called immaculate conception. For instance, the virgin queen honey bee, and also the virgin queen ant, are capable, independent of the usual processes of nature, to bring forth eggs that will hatch male bees and male ants only, but never female offspring until fertilization by the usual process of nature takes place. This fact indicates an effort on the part of nature to correct the lack of a male mate, and thereby aims to continue the propagation of its kind by the production of male and female offspring.

Personally we believe that no conception can take place independent of God's co-operation, and to declare that any conception is impure is to make God and His law a party to that impurity, and impurity cannot be imputed to the Infinite God, hence we declare that all conceptions are pure or immaculate. The male offspring of a virgin queen bee or queen ant is not superior in nature or quality to males begotten by fertilized queen bee, or ant. These are conclusive and established facts, furnished by nature and observation, and will not admit of contradiction.

It is self evident that the beginning of life on this planet must have had one source, Infinite Mind or God. Even matter, whether material or spiritual, must of necessity have its origin in the Infinite Mind. There can be no other source of reality, outside of God.

Now let us consider the spiritual generation of humanity. Positive and negative God, or father and mother God are the progenitors of the spirit of man. Then we affirm that if God be a deity, the offspring of Deity *must be a Deity*.

\*Published in folders for free distribution—not for sale, but voluntary offerings. Send to Dr. Green, 510 Eilers Bldg., Portland, Oregon.



## The Master Mind

The spiritual nature of Jesus was God nature, therefore, it was divine. It could not be otherwise and he be the son of God. All humanity is the offspring of God and must, therefore, partake of the nature of its parentage, the Godhood. The spirit in Jesus was the offspring of God, therefore God nature.

All men are born of women. The physical Jesus was born of woman. All women theoretically possess the so-called "inbred nature of sin." Jesus being born of woman, must inherit the same physical nature his mother possessed.

Paul corroborates this conclusion when he says that "God sending His own son in the likeness of sinful flesh." Romans 8:3. Inbred purity could not be "the likeness of sinful flesh," therefore, Paul practically affirms that Jesus had the same appetites, the same passions, the same inclinations and desires, physically, that all other men have, therefore, was tempted in all points like all other men. The superior light, life, and virtue of Jesus, consisted in his overcoming his carnal or fleshly nature by the power of his divine, or Christ, nature.

We read in the New Testament that "He was made perfect through suffering." Then if he was made perfect through suffering, there was a time that he was not perfect, hence his perfection was an evolutionary one, not dependent on the immaculate conception, so-called, nor being born of a virgin. John the Baptist was not born of a virgin, nor immaculately conceived, yet Jesus says in Matthew 11:11, "Verily I say unto you, 'Among them that are born of women there hath not risen a greater than John the Baptist.'" Jesus was born of woman, therefore, was not greater than John the Baptist, according to his own testimony.

Paul shows the literal brotherhood of Jesus to humanity in the second chapter of Hebrews as follows: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation *perfect through suffering* for both he that sanctifieth and they who are sanctified are all of one [of God] for which cause He is not ashamed to call them *brethren*, saying, "I will declare thy name unto *my brethren*." . . . . For verily he took not on him the nature of angels (immaculate nature) but he took on him the seed of Abraham (the same physical nature of Abraham), wherefore, in all things it behoved him *to be made like unto his brethren*."

This indicates that the physical nature of Jesus was identical with the physical nature of his brethren, except that Jesus lived the overcoming, masterful life, by the glorification and upliftment of his physical nature into harmonious co-



## The Master Mind

operation with his divine nature. As an infant the body of Jesus was constructed by the usual process of gestation. After birth he digested and assimilated, and transformed food into blood, flesh and bone by the activities of his subconscious mind and divine nature. All humanity does the same thing with the same elements. As a babe, Jesus required all the ordinary attention of any other babe. As a boy it is hardly probable that he was perfect in all of his conduct since he had not reached absolute perfection until his resurrection. Paul says in Hebrews 5:8 to 11: "Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." As a man, Jesus wore clothing, ate, slept, and talked with men as a man.

The spiritual nature of Jesus was the true Son of God. The physical nature of Jesus was the son of man. The spiritual nature of man is also the Son of God. When men realize that their spirit is the Son of God, then will they reverence their neighbor as a Son of God, as well as their brother. Then will they understand the words of Jesus, "In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Thus we sin against God when we sin against each other. Understanding this great truth we become careful in our lives to practice love and justice, and thus, step by step, become perfect "as our Father in heaven is perfect." "And every man that hath this hope (understanding) in him, purifieth himself, even as he (Jesus) is pure." 1 John 3:3.

New Thought people see Jesus as God's perfected idea of man, an example and revelation of what we may become, through understanding and practice of this great truth, denying ourselves the privilege of evil conduct. To us Jesus is a blessed, guiding brother, pattern, and example. We worship him as an overcomer, a glorious and illustrious brother-deity. In this sense he brings us to God by the revelation of *God in Himself*.

We acknowledge, honor and ascribe to him all power and glory, having been made perfect through suffering and obedience. The works he did shall we do, when we become worthy through evolution and the purifying power of the Christ mind.

In Revelation, *believing humanity* is represented as the bride of Christ, therefore, humanity must be deity, for a bridegroom could not take to himself, a bride that was less than himself by nature. Therefore we feel that our affirmation of the divinity of Jesus and his brethren is well supported by Scripture and reason.



## EVENTS, BOOKS AND MAGAZINES

Those who have been interested in the personnel of The Master Mind Pub. Co. will like to hear a bit of news about our Gertrude Redit, who held so long the office of secretary and, practically, managing editor in our press rooms.

Miss Redit resigned her position in the work of THE MASTER MIND last winter, ostensibly, because of a prospect of a trip to South America, really, because of her coming marriage, of which she told but few, your Editor being among the favored ones.

On her birthday, May 9, she took for her husband, Charles F. Lummis, the noted author, explorer and founder emeritus of the Southwest Museum in Los Angeles.

Romance wreathes about this union between the quiet, petite yet dignified lady of broad mind and winning ways and this famous man of letters. But we must be content in just mentioning this event, and wishing them both the crowning joys of a long life, well spent, and the attainment of their loftiest ideals while yet on the earth.

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In Oakland, the California College of Divine Science will hold a summer school during June and July. Miss Nona Brooks of Denver, president of the Colorado College, will open the school and give two courses of lessons. Mrs. C. L. Baum, also of Denver, and Rev. Josephine S. Preston of San Diego, will each give a course of six lessons. Miss Ida P. Elliott is President of the Cal. D. S. College and Mrs. Helen E. Close, Vice-President. Those who desire to know further particulars of the program can obtain such by addressing the Secretary, Mrs. Geraldine Otey, 727 W. 14th St., Oakland, Cal.

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An International Conference of Women Workers *to promote permanent peace*, organized by Mrs. May Wright Sewell, Miss Jane Addams, Mrs. Carrie Chapman Catt, Mrs. Clara Bewick Colby, and other prominent and public spirited women, will meet at the Civic Auditorium, San Francisco, July 4, 5, 6 and 7, 1915.

It is not the primary purpose of this Conference to attempt to stop the present war, for, it is the firm conviction of its Chairman, Mrs. Sewell, and other members, that "this war cannot be stopped, until the desire, or at least willingness, to have it stopped is felt by the leaders on both sides of the struggle."



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"The original primary purpose to make this the last war has been strengthened by every experience since it was first announced."

Its object is to educate public opinion in this direction, and to bring forward and promote such co-operation as to internationalize the human heart.

Much is expected of this wonderful coming together of great women, and our heart and hand are with them all the way.

The next issue of the fine, little magazine, *The Comforter*, will be "The Prisoner's Number." Its editor, Florence Crawford, spoke in the Salem, Ore., Penitentiary on Easter Sunday to 320 men. Since then she has had a most interesting correspondence with Mr. F. A. Hyde of Oakland, Cal., who did such a wonderful work while in the Federal Prison in Atlanta; also with W. W. Woodbridge, author of *That Something*, who is contributing a poem to this same issue.

Here is a good place to put some missionary money (Mrs. Crawford, 715 Thompson St., Portland, Ore.), to send copies that shall comfort the prisoners. "I was in prison and ye visited me."

A new association has been formed in Boston by Clara Haven Wallace, for the promotion of spiritual understanding. It is called the Metaphysical Forum and it holds meetings Sundays at 8 p.m., in the Metaphysical Hall, Huntington Chambers, a lecture followed by a debate and musical healing.

Several new magazines have come to your Editor's notice, which she has desired to review, and also books and pamphlets, but the best that can be done now is to mention them, as follows:

THE MESSAGE OF CIVILIZATION, editor Julia Seton, M. D., published at the New York American Bldg., N. Y. City. Subscription \$1.00 a year, 10 cents a copy.

THE NEW THOUGHT TRUTH, editor, Harriet C. Hulick, published at the Alexandria Bldg., St. Louis, Mo. \$1.00 yearly, 10 cents a copy.

THE AFFIRMER, editor, Miss Grace Aguilar, published at 51 Angas St., Adelaide, Australia. Threepence (six cents) a copy, three shillings per year (or 75 cents).

AUNT JOY'S NATURE TALKS, for Twentieth Century boys and girls, by Lida H. Hardy, issued by The Day Star Pub. Co., 135 Madison St., Topeka, Kan. Price, clothbound, \$1.00.

Joy, an exquisite holiday book of poems, by Lillian E. Craner, 4168 Howe St., Oakland, Cal. Price 75 cents.

THE RESURRECTION BIRTH OF MAN, by Wm. H. Hoegee, 1702 No. Vermont Ave., Los Angeles. Price not given.